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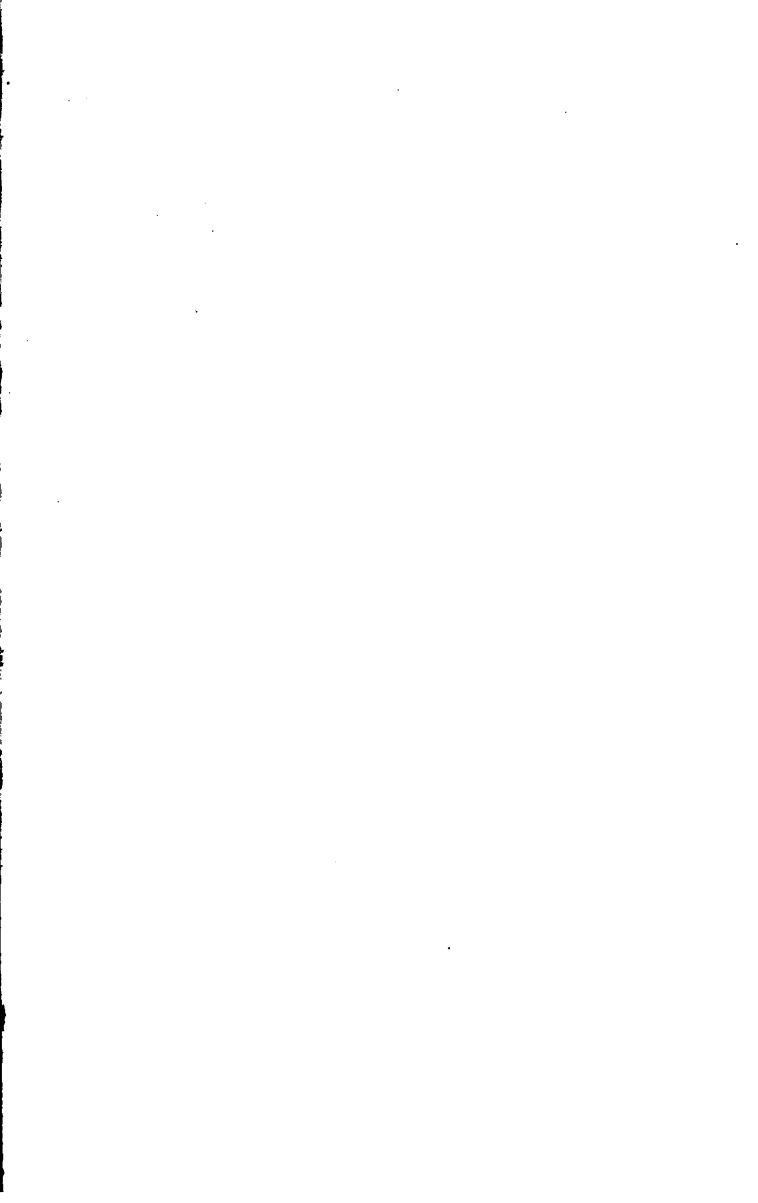
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MARIA
GUNDRY



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EXTRACTS
FROM THE
LETTERS AND MEMORANDA
OF
MARIA GUNDRY,
WITH
A SHORT NOTICE
OF A
BELOVED ELDER SISTER.

LONDON:
CHARLES GILPIN, BISHOPSGATE WITHOUT;
EDINBURGH: ADAM AND CHARLES BLACK;
DUBLIN: J. B. GILPIN.

1851.

210. C. 200.



It may be necessary to state, that the following short Memoirs were first printed for private circulation only, and, on consenting to their being made public, it has not been found easy to alter the form in which they were originally drawn up.

3rd Month, 1851.

MEMOIR,

&c., &c.

IN collecting a few memoranda and extracts of letters of a beloved sister, for the use of an attached circle of relatives and friends, it appears desirable to preface it with a short account of her life and character, which we hope will be interesting and instructive to those junior members of the family, many of whom, though too young at the time of her decease to retain a clear remembrance of her, or to appreciate her worth, largely shared the warm interest of her affectionate heart.

Maria, seventh daughter of Joseph Fry and Martha Gundry, was born at Calne, Wiltshire, the 19th day of 12th month, 1814. From childhood she evinced so sweet and amiable a disposition as rendered her a general favourite in the home circle, and was remarkable for her readiness to relinquish any little pleasure or gratification to increase the comfort of those around her; yet while she appeared to others but seldom to manifest the evil propensities

of her nature, they occasioned much suffering to herself, as appears by the following acknowledgments in her memoranda:—"I have been much tempted for the last few days with jealous and ambitious thoughts and feelings, to which I am sensible I have in measure yielded, and this has brought me into much distress: my heart is naturally so very vain and ambitious, that, if I am not constantly on my guard, Satan gains the advantage over me." "My sinful nature is yet far from being subdued, and I too often find that rebellion has triumphed over obedience to my inward Teacher. I am still exceedingly tried with jealousy and pride, by which I seem almost continually assaulted."

Through the Divine blessing upon the prayers and exemplary care of her parents, in the social and religious training of their family in habits of Christian simplicity and self-denial, her youthful heart was early prepared for the reception of that good seed, which took deep root, and notwithstanding the thorns and briars which at seasons interrupted its growth, was, through the gracious care of the great Husbandman, evidenced by the gradual development of good fruit, which, becoming early matured, prepared her in a remarkable manner to be the kind companion and judicious counsellor of those around her.

— From a child she felt the great need of silent

waiting upon God, and whilst at school she was careful to devote a portion of time daily to religious retirement. It cannot be remembered that she ever joined in any practices which she thought her governesses would disapprove, or which her better judgment told her were wrong. In allusion to this period a school-fellow thus writes of her:—"Though dear Maria was lively, and but young, I believe, in the work of religion, I can bear testimony to her preference for the best things; and have always considered it a privilege to have been associated with her at that time, when she was particularly exemplary in the practice of inward retirement, and her spirit was frequently precious and instructive to me. I especially valued her company during her indisposition, and felt it a privilege to attend upon her, for she evinced much sweetness, and nearness to Him whom she afterwards more largely experienced to be her God and Saviour."

She had, from an early age, a strong desire for intellectual and mental improvement, and devoted much of her leisure to useful reading, so that her mind became well stored with general information. This, united to a reflective turn of mind, and ardent love of the beauties of creation, contributed, under the influence of religion, to render her conversation and epistolary intercourse of an improving and interesting character.

She was fond of drawing and painting, though latterly she appeared to think it wrong to devote her time to them without a definite object; yet her pen and her pencil were always ready, and often employed with much effect, to elucidate natural objects to the dear children, to draw their powers into exercise, or to furnish them with proper employment. Nor was she less ready, when these were laid aside, to join them in active games and exercise, in which she often appeared to have as much enjoyment as the youngest and merriest of the happy group with which she was surrounded; and the facility she manifested in combining instruction with amusement, greatly endeared her to her own little nephews and nieces, as well as to other children under her care.

The sweet expression of her countenance was striking to many; and the simplicity of her demeanour, and her constant watchfulness over her words and actions, were very instructive. Thus early prepared, and waiting for the coming of her Lord, the summons to meet Him could not be otherwise than joyful to her, however to finite understanding it might seem to arrive at an unexpected moment. In the early part of 9th month, 1845, symptoms of fever showed themselves, and the necessary reduction proved too much for dear Maria's naturally delicate frame. Her short illness, and the nature of the com,

plaint, did not admit of much collected expression ; but language was not necessary to convey a sense of the peace that reigned within, and the tenor of her mind was evidenced by the willingness with which she acquiesced in the wishes of those around her. On its being remarked to her, in the early part of her illness, that she had need of patience, she replied, " It seems as if patience must have its perfect work." At a later stage of the disorder, in reply to a query that was put to her respecting remaining here, she exclaimed, " What! live here always? Oh, no ; if I may but be permitted to pass the few remaining days I have, and they will be very few, in doing all the good I can to my fellow-creatures, it matters not where I live, or where I end my days." Upon another occasion, when her dissolution was almost hourly expected, she said, " My mind is deeply engaged towards God."

She very quietly departed, on the 25th of the 9th month, in the thirty-first year of her age ; and it is an unspeakable consolation to believe, that the gentle spirit of our beloved sister is for ever centred beyond the reach of sin, sorrow, and infirmity ; and that she is become of that happy number, who stand before the throne of the Lord God and the Lamb, clothed with white robes, and palms in their hands.



EXTRACTS,

&c., &c.

2nd mo., 19th, 1832.—This morning in meeting my heart was, I hope, humbled under a sense of my manifold transgressions, and the reflection on the decease of many persons that I had heard of very lately. I hope I was favoured to feel something of inward stillness, and that my blessed Saviour condescended to look on me with love. My dear uncle said much, first on the refreshment to the mind of inward silence, repeating that beautiful passage in the Psalms, “Be still, &c. ;” saying, he believed when this was experienced we should feel the Lord’s power to be exalted in us ; that not only when assembled for the purpose of worship, but when engaged in our necessary outward concerns, we might look to the Almighty for strength to do His will ; that it was very consolatory to the mind, amidst those circumstances which often engaged and sometimes tried it, to be able as it were, for a short time, to leave them by attaining to this stillness.

4th mo., 8th.—Having read over some of my memoranda, my heart feels grieved to think how often I have rebelled and sinned against the Lord; but truly His mercy has been very great towards me, for notwithstanding all my transgressions, He has at times condescended to be, I believe, near to me, so that He has enabled me to rejoice in Him. May I ever remember His great kindness to me, a poor unworthy creature, with humility and gratitude! I have earnestly desired to-day that, during my intended visit to London, I may be preserved from yielding to the temptations of my unwearied enemy; and I hope I have in sincerity and reverence entreated the guidance and protection of the Almighty. O Lord! Thou knowest all my heart; Thou alone canst protect me from the various snares and trials with which I may be surrounded, and I do entreat Thee not to permit me to give way to them, but to make me constantly watchful unto prayer, that so, through thy holy power, the enemy may not be able to entice me from following Thee in my path of duty.

13th. Bayswater.—Yesterday I gave way to vanity sadly; but I have felt sincerely desirous, this morning, that I may be preserved from yielding to this sin to-day; and my hope is that my dear Saviour will condescend to be with me, and enable me to be much more watchful and humble than I was yesterday.

22nd, first day.—In thinking over my conduct during the past week, I feel humbled with the conviction of having so often yielded to vain and foolish thoughts; and I feel convinced that I have not paid nearly sufficient attention to my inward Monitor; who, if I had cleaved close to Him, would, I fully believe, have enabled me more often to have conquered my unwearied enemy, and humbly to have rejoiced in my God. But, notwithstanding my many sins and omissions of duty, I have, I believe, at times been favoured to feel the loving-kindness of an all-merciful Father, who still condescends to regard me with an eye of compassion, and sometimes makes me think that He will not cast me off for ever. May I be led more and more to look to the Lord, and Him only, for all my happiness, and be enabled more and more to devote my life to His service!

8th mo., 31st, 1833.—A week has now passed since I desired to enter into covenant with Thee, O Lord, and in considering whether I have made any progress, I feel that I may and ought to thank Thee for having in degree preserved me from yielding to the temptations of Satan; but yet I have often given way to his suggestions, and to-day particularly I have found it very difficult, in the midst of company and many allurements, to keep my mind steadfastly fixed on Thee. Neither have I served Thee as I ought to have done. I am not yet

sufficiently devoted to Thee, O my God ; my heart is yet too apt to delight and rest more than it ought upon earthly pleasures, which still claim too great a share of my affections. But do Thou, Almighty God, purify and cleanse my ambitious heart ; do Thou humble it in the dust, impress upon it thy image, and make it all thy own.

[The next extract was written during a visit where the constant endeavour was maintained to gratify her taste, and promote her happiness by intellectual objects and pursuits. So far from this marked attention of her friends having any effect in drawing her heart aside, it appeared rather to induce a greater distrust of herself, and make her cling more closely to that Saviour to whom she did indeed testify her attachment by her conduct and deportment.]

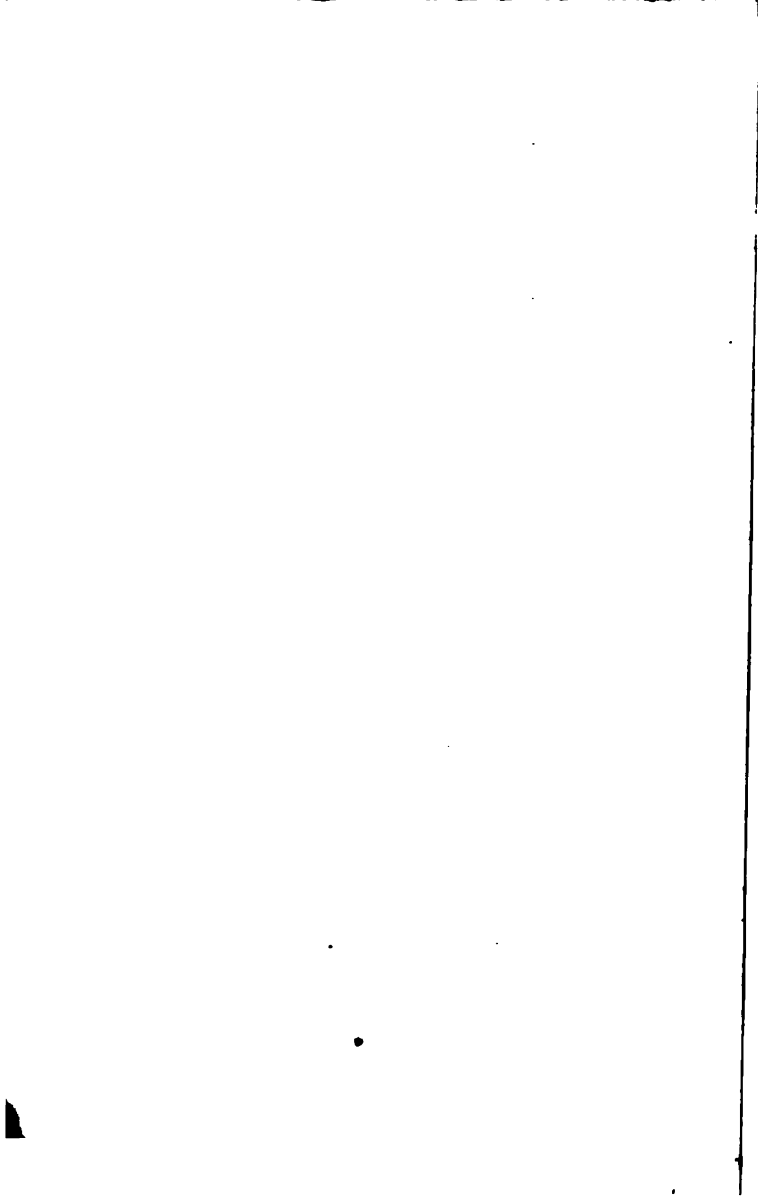
10th mo., 8th.—I feel there is a danger of my becoming too much engrossed with the engaging pursuits of knowledge, which here spread many allurements for me ; but I desire, earnestly desire, that no pleasure or anything I can avoid may interfere with, or hinder the performance of higher duties ; and that I may be deeply impressed with a sense of the superior importance of religious concerns, to all the pleasures and allowable gratifications of this life, which are indeed but transitory and fading, whilst the consolations and joys of religion are durable and substantial, and alone can support the

mind in the season of trial and distress. I feel, also, great need of humility, to prevent me from becoming vain and trifling in the midst of such society as I am now in : but I must apply to my God for preservation from sin, for He alone can enable me to resist the temptations that surround me. Yes, O my God, Thou only canst keep me humble and lowly, and I beseech Thee to retain me constantly at thy footstool, daily and hourly waiting in simple dependence for the food which Thou mayst see fit to give me. O, let nothing lure me from this highly-honoured place, but favour me with grace and strength to maintain it, even through all, I entreat Thee, in my dear Saviour's name.

9th.—Last evening I rebelled and sinned against God by yielding to many wrong feelings and dispositions, and I did not, when I was in bed, wrestle fervently for forgiveness, as I should have done, previous to closing my eyes in sleep. But through the mercy and long-suffering of my God, I believe I have this morning obtained His pardon, a favour for which I desire humbly and gratefully to thank and praise Thee, from whom alone all blessings flow.

[In a letter to an intimate friend, bearing date 12th mo., 10th, 1833, Maria says,]

In my former letters I have expressed many desires in regard to my religious welfare, and I hope they were not written without feeling ; but since then (I write almost in fear lest I



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should be expressing more than I ought), I cannot help believing that my views have been mercifully enlarged, and that I have been permitted to see my own undone condition, and to have an humbling sense of the depravity of my heart, and my extreme sinfulness. I have been led to *feel* for myself the importance of obtaining an interest in Christ, and of becoming a new creature in Him; of being possessed of a new heart, and of relinquishing all my own selfish desires and gratifications, that I may really become a child of God, purified and sanctified by the blood of the Lamb. Such are my views,—I feel that my transgressions have been, and still continue to be, so great and so numerous, that nothing short of infinite love and compassion can blot them out;—the ever-adorable sacrifice of the Son of God can alone atone for sins like mine;—my soul at times seems almost absorbed with the love and condescension of the Saviour, His leaving His throne in heaven to endure such trials, such cruel buffetings and reproaches, as He met with on earth; and when I reflect on my own unworthiness it seems almost too much for *me* to be a partaker of such mercy: still I feel, at times, a sweet delight in trusting my all in Him, who alone can save me. And now it is my desire, my earnest desire, to spend the remainder of my life in the service of so gracious a Saviour, and I long to have every thought, word, and action brought under His

influence. This is a very difficult attainment, and nothing but Divine grace is sufficient for it ; but I am persuaded that I ought to rest satisfied with nothing less than this, and I cannot help hoping that He, who I humbly trust has begun a good work in me, will carry it on and perfect it to His own glory.

10th mo., 1833.—It is inexpressibly consoling, at this time of sad degeneracy, to see a few who are desirous, above all things, of following that Saviour after whose name they are called. May we be found amongst this happy number, for surely this alone can procure us solid and lasting happiness ; and the poor paltry trifles of this world are not worthy to be compared with the sweet reward of peace, which, even here, those receive who give up all to Christ, and suffer themselves to be led entirely by Him.

12th mo., 19th, 1833.—To-day is my birthday, and ought to be a day of serious reflection ; whilst it is to me a solemn consideration, that, when I retire to rest this night, another year of my earthly existence will be for ever past, and I shall have entered into my twentieth year. I cannot contemplate the events which have transpired since this day twelvemonth without a sweet feeling of gratitude and delight. Since then, I have been mercifully brought to a sense of my own sinfulness, and the wretched condition of my heart ; whilst I seemed in a continually unsettled state, at times experiencing

deep compunction for my sins and daily transgressions, and turning my mind to the Lord for a season; but never fully, and wholly, and unreservedly surrendering myself to Thee, to do to me what should seem to Thee good. In thinking of this, though I ought ever deeply to lament having so long resisted the leadings of thy Holy Spirit, which I firmly believe, had I implicitly followed them, would have led me much earlier to yield up the required sacrifice of my *whole heart*; yet I desire humbly and fervently to adore Thee for thy infinite mercy, which, after all my wanderings and backslidings from the path of known duty, at last brought me to see my vileness, and the danger of going on in my own way. It is now nearly four months since, I believe with thy help and direction, I entered into covenant with Thee, imploring thy aid to devote myself entirely to Thee, and to spend the remainder of my life in thy service. That was, I humbly trust, the commencement of my new life; at least, since then I have not felt, for *long*, the same ardent interest in worldly pursuits, as though they were the business of my life. I confess that I have often yielded to the temptations of Satan, and transgressed the law of my God since; yet still I feel a comfortable assurance, and I believe I am not now deceiving myself, that I have made some progress in the spiritual life. I know there yet remains much to be overcome in me that is

wrong, but I trust I also feel the love of Christ constraining me to leave all, to give up every thing for His sake, and to take up my cross and follow Him. I hope I hate sin more than ever, and I grieve to offend so gracious, so merciful a Saviour, as I feel Christ to have been to me. And now it is my earnest desire that I may be enabled to go on unto perfection, and that I may be made instrumental in promoting and advancing the glory of God, and the kingdom of his dear Son, during the remainder of my life; which to all is very uncertain, but especially feels so to me now, my health being in such a state that I think it very doubtful whether I shall spend another birth-day on earth. But in all things, dear Lord, enable me to say, "Not my will, but thine be done."

3rd mo., 4th, 1834.—Yesterday I was tempted, *very much* tempted; yet I feel a sweet peace in believing that, through infinite mercy, I was enabled to make a considerable stand, and in some degree to resist my powerful adversary, who truly seemed to appear to my poor soul in his character of a roaring lion, ready to overwhelm the little good within me. But Thou, O! my Father, art indeed a prayer-hearing God, and the more Thou draws me to thyself, the greater desire Thou puts in my heart to approach thy purity and holiness. Accept then, O! my Saviour, the feelings of a heart

full of gratitude and love to thee, for thy continued mercies to me, and grant that it may renew my diligent watching against the evil suggestions of the tempter, and in keeping quite close to thee, my spiritual guide.

“Whosoever will come after me, let him deny himself, and take up his cross and follow me.”

Oh ! listen to the Saviour's voice,
Obey His sacred call,
“Deny thyself, take up the cross,
And follow me through all.”

This, only this can peace secure,
And though the way appear
Hard for proud nature to endure,
Thou must not stumble here.

Shrink not from suffering, give up *all*
The Saviour calls thee to resign,
Let no unhallowed fear appal,
Man cannot harm if *God* be thine.

Narrow, yet safe, the Christian's path,
For Jesus leads the way ;
His Spirit keeps them, puts them forth,
And chastens when they stray.

He is thy sure, unfailing Friend,
Cleave to Him more and more,
His love can cheer thy darkest gloom,
His voice thy peace restore.

5th mo., 13th, 1834.—I must tell thee that we find the work (Geological Researches) extremely interesting, and it very much simplifies, to my confused mind, the formation, or rather, deposition, of the various mineral productions in the operations and grand convul-

sions, occasioned by volcanoes and subterranean fire. I really have been almost delighted with the explanation of what seemed to me wrapped in obscurity. It is, dear, such a grand, such a beautiful theme, and it must lead a sensible mind to reflect on that infinite power, which formed and still supports such a world of wonders. Nor can I suppose that it was designed we should leave all these wonders in oblivion, but rather, that while employing the abilities so graciously bestowed upon us, in searching into and exploring natural curiosities, we might be humbled in the contemplation of our own littleness, and be led to adore and exalt the Creator of all things. Then, I believe, science and learning would be of real and permanent use to mankind, if kept in entire subjection to best direction, and not suffered to engross that portion of the soul which ought to be devoted solely to its divine Author.—I seem, indeed, so very weak and feeble that nothing but Divine grace and power can enable me to withstand the many temptations with which I am assaulted. But there feels to me a sweet, inexpressibly sweet consolation in the blessed assurance of the Lord, “my grace is sufficient for thee, for my strength is made perfect in weakness.” Ought not this, dear, to make us ardently press forward, placing our whole confidence in that Saviour, who so graciously condescends to care for His sheep, and

who will never cast off those who, in simplicity and sincerity, trust their all to Him?

[The next three extracts were addressed to a young relative on different occasions.]

3rd mo., 19th, 1834.—I much hope that what I said to thee, on the great importance of attending, even in the smallest things, to thy own convictions of right and wrong, and never yielding to temptation, even though strongly persuaded to give way, has been a means of preserving thee in degree from evil. I can readily suppose, dear, how much more difficult thou wouldst find it to keep right feelings and desires uppermost in thy mind, when surrounded by so many lively and cheerful companions, than when living so quietly at C——; but remember, love, this is not a sufficient excuse for thee, for there is an all-merciful Father in heaven, who is ever near and ready to assist those who sincerely and earnestly seek His help, and who *can* enable us to overcome all our wrong thoughts and dispositions. Seek, then, my beloved ——, to make this merciful God *thy* friend; wait upon Him in silence, often, very often, for strength to please and serve Him; and always keep in remembrance that thy duty consists in a constant attention and obedience to His voice in thy heart, and God will, if thou seek it, give thee power to do all thou feels it right to do.

Let me entreat thee, my beloved ——, as one

who has felt before thee the difficulties of the way, and now remembers them afresh on thy account,—let me earnestly entreat thee no longer to delay the great work of repentance for past transgressions, and dependence on the dear Son of God for strength and ability to live anew in Him. Tarry not, dear child, but come in simplicity and humility of heart to the feet of thy dear Saviour, and earnestly entreat Him to pity thy weakness, and to undertake thy cause for thee, by graciously hearing thy petitions, and so assisting thee, from time to time, as to enable thee *gradually* to overcome *all* thy sins, and to resist all the temptations of the enemy. This is *no* impossibility, it is only what God requires of all His followers, and without which,—holiness I mean,—no man can see the Lord. It is no use for us to say that Jesus Christ died on the cross to save us from our sins ; we can have *no part* in this great sacrifice, *unless* we are willing to listen to, and obey His voice within us ; unless we receive Him *in our hearts*, there to cleanse away our sins, and so become our *inward* Saviour, as well as the offering for those innumerable transgressions which must separate us from God, yes, separate thee for ever, without such a sacrifice as that which has been made for sin. Therefore do, my beloved ——, be induced to apply that remedy, which only can *cure* now, in the accepted time, for remember thou knowest not

how long thou mayst be given time and opportunity to seek the Lord, and it is very dangerous to delay a thing of such infinite importance. These things must not be trifled with ; God will not be mocked, and the earlier thou seeks Him, assuredly the easier He will be found of thee.

—The trial thou hast just been called to sustain was, I suppose, wholly unexpected by thee, and I cannot doubt but that it has indeed proved a very great one. Thou wast old enough, my dear, to feel the value of such a father as thine was, and his great kindness in entering into thy various pursuits and amusements was, I know well, sufficient to render him very dear to thee ; but I trust there were other and more powerful motives which endeared him to thee, and that his earnest endeavours to promote and strengthen right desires in thy heart, have made an impression there never to be effaced from it. Thou must be aware that thy dear father felt tenderly solicitous that his beloved child should, by obedience to the teachings of God's Spirit within, learn how to become an humble follower of a crucified Saviour, and that she should be made willing to renounce entirely her own will, and in all things to learn of Him who was meek and lowly in heart, and who alone could give her real and enduring happiness. And now, dear, this kind and tenderly-solicitous parent is removed from thee by death. And let me ask thee how thou feels? Perhaps thou

wouldst reply, almost overwhelmed with sorrow at having lost so dear a father ; but though this may be the case, yet is it not very sweet to thee to reflect that thy much-beloved father has left us undoubted evidence that he was prepared to die, and that thou mayst rest in the full and firm conviction that he is now released for ever from all suffering and at rest with his God. I feel certain that this must be a sweet consolation to thee, and that thou must rejoice in the happiness of one who is so dear to thee ; and in this I unite with thee fully, for much as I loved thy dear father, I would not, if I could, wish him back again in this world of sin and sorrow. But now, my beloved child, it remains for us to make a right use of this bereavement ; remember, God sends all these trials in love and mercy to us, and we ought to view them in this light, and to learn by them to turn more and more from all earthly things, and set all our affections upon Him who has done so much for us. May this be the case with thee, and mayest thou, while thinking of a beloved earthly parent, be stimulated eagerly to endeavour to follow him as he followed Christ, and to tread in his steps ; that so thou mayst be ready to join him in Heaven when thou art called to leave this world. And let the thought of having a dear parent in Heaven, stir thee on to increased watchfulness and diligence in the performance of every duty which thou feels required to perform.

7th mo., 1834.—I may now tell thee, that although I have passed through much conflict, and experienced considerable trial, during the time I have been in the Haymarket, yet I do believe these seasons have been permitted in great mercy, and that they have tended, in some considerable degree, towards the subduing of self in me. Yes, I think I may tell thee that I do now feel more given up to become what my dear Saviour would have me to be. The evening before last, whilst sitting at work, I felt so sweet an assurance of the favour of God, and that passage in Isaiah, “Fear not, for I am with thee, &c.,—thou art mine and thou shalt glorify me,” so sweetly applied to my mind, and in so strong a manner, that I could not doubt it was meant for me. Since then, I have been considerably strengthened, and love to my ever-blessed Redeemer has, I believe, predominated with me. Surely I ought to be very grateful for such encouragement as this, and earnestly do I desire that the effect produced may not be transient. I long to live *wholly, entirely* to the praise of Him, who has so graciously borne with my backslidings, and who has enabled me to believe that He will not leave me till He has accomplished His work of purification in my heart. I cannot tell what may be the result of my present illness, but whether life or death be the will of an all-merciful God, my desire is, in either case, I may be enabled to perform my duty.

I know that if longer life is allotted me, watchfulness and deep humility will be needed, but I trust that I shall not be forsaken by Him, who has so long been near me; and though I acknowledge my former selfish desires in respect to the termination of my illness, yet now I am quite desirous of recovering, if it be the Divine will.

12th mo., 1834.—I have now passed another year of my existence, and I cannot feel comfortable without recounting some of the Lord's mercies and loving-kindnesses to my soul. It has been a very eventful period to me, abounding with striking and deeply-interesting events, both of a temporal and spiritual nature; and I desire to acknowledge, with humble and reverent thankfulness, that I can evidently trace the all-merciful, protecting, purifying hand of my God through the course of the last twelve months, at times deeply trying, and then again sweetly sustaining, and encouraging me to persevere in the path of self-denial, and entire renunciation of self. On my last birth-day, I still found much cause to mourn over my numerous transgressions, and daily deviations from the path of rectitude; but now, through unutterable love and mercy, I believe I may raise the song of gratitude and praise to my great High Priest, for having delivered me from the bondage of sin and death, and translated me into the kingdom of the dear Son of God, who loved us, and gave himself for us. I think I feel as a new-

born babe, entirely weak and helpless; or, rather, I may compare my state to that of a bark, which has long been tossed on a tempestuous and strongly agitated sea, and which has been almost continually hitherto blown about by storms and gales, or harassed by rocks and shoals, but which has now experienced a delightful calm, such a calm as none but an all-powerful Being can dispense. Thus my soul, long tried with sin and conflict, now experiences a state of awful tranquillity, a feeling which leads me to sink down in humble yet confident dependence on Him, who has thus mercifully led me unto himself, and who will, I firmly believe, sustain me even to the end. And although, in contemplating the future, a feeling of deep awe, almost amounting to dread, pervades my mind, yet I am convinced that I ought not to fear, nor in the least to shrink from that station which my good and gracious Master has appointed for me. I know, I feel assured, that although I am *perfect weakness*, he is *all-powerful*, and that I have nothing to do but to cling as a helpless infant to my great Redeemer, to sit constantly at the foot of His cross, waiting in watchful, humble, prayerful *silence*, to know and receive ability to perform His ever-blessed will in all things. Casting all my care on Him, who will assuredly care for me, and relying entirely on His supporting, strengthening arm, to preserve me alive in time of

famine and distress, and to give me *just what food* He sees meet to appoint me, *just what dispensations* He sees most conducive to His own glory and my benefit. And now, O Lord ! Thou knowest that it is my earnest, my sincere desire, *to be kept in this state* ;—look down from Heaven then, I earnestly entreat Thee, in the name of my crucified Redeemer, and ratify this desire. Grant that thy strength may be made perfect in my weakness—keep me, O Lord, in the hollow of thy hand—dedicate me wholly and entirely to Thee, as a vessel prepared and purified for thy service—and, finally, be Thou my Father, my Saviour, my Sanctifier, my Justifier, my God, my All, now, henceforth, and for ever,—and suffer me now continually and eternally to ascribe glory and honour, thanksgiving and power, to thee, to whom alone all praise is due.

[It seems needful to remark, with reference to the above extract, that it was written during a time of protracted indisposition, and when she considered her recovery very uncertain ; at such seasons a more than ordinary degree of faith and confidence is sometimes granted to the humble, waiting soul ; and it is enabled to realise a state, which may not with returning health continue to be its experience.

Here the memoranda close for a space of nearly five years. The interval will be best filled up by extracts from letters, written during that period.]

1835.—I believe it is the spirit and conduct, not the profession of tenets or doctrines, that are and will be the test of the real Christian. “Not every one that saith, Lord, Lord, shall enter the kingdom of Heaven,” but he that doeth the will of the Heavenly Master. Yes, it is this doing the Divine will, this willingness to be nothing or anything, just as Jesus would have us to be; this taking up our daily, hourly cross, and this death unto self, that is called for at our hands; it is this, and this only, that can ensure our everlasting as well as temporal peace and happiness. But it is a pearl worth seeking for, an inestimable treasure that none but he who has found it can in any degree value or appreciate. Indeed, dear, I can assure thee, that since it has pleased the Lord to show me, more and more clearly, the way wherein I should walk, and thus to lead me on from one thing to another, it has also pleased Him, in His infinite love and compassion, to open my eyes to behold more and more of the beauty of the Lord, and of the depth and immensity of his goodness. He seems to have given me such a taste of the joys, the inward joys, that he has prepared for those that love Him, as to make me long to press after a full and entire renunciation of myself, that my soul may be wholly swallowed up of God, and thenceforth live only in, and by, and to Him.

3rd mo., 1835.—Is it not striking to see how

continually the mind of man is assaulted with temptations suited to his situation and capacity? It seems to me that our unwearied enemy is willing for us to walk in any way, rather than remain in, or attain unto the true quiet, in which the will of the creature is silenced, and the will of the Creator manifested certainly, though it may often be after long and deep seeking. Was there ever a time when greater watchfulness was needed, and when the language of our Saviour was more necessary to be kept in daily remembrance? And when they shall say unto you, "Lo, here is Christ, or lo there, believe it not," &c. I repeatedly think of the remark made to my mother, when alluding to some of the young friends whose minds were in degree awakened; "I wish that they may abide in the quiet habitation." And is not this the safest, indeed the only safe place for us, until more experienced, more clothed in the Lamb's robe of righteousness, until the enemies of our own house are more subdued? Then, O then, may we come forth, sanctified and prepared to do the Master's work at His own immediate call. O! that we may wait till then!

[On returning a book lent her by one of her friends about this time, M. G. thus writes, in allusion to its contents.]

—I have perused it with much attention, and no common interest, believing as I do that the

religious sentiments of the author are worth serious investigation and inquiry. I should now much like to know more of his *life* and death, that I might see how far they accorded with his avowed opinions; for I believe it is only as right principles influence and direct the heart and conduct, that they prove of *any* use to us. Though I fully unite with a large part of his work, and have been delighted with the deep, and, I think, correct views he takes on many subjects, especially under the heads, "Fierce,"—where he beautifully describes a really meek Christian; "Lovers of pleasure more than lovers of God;" and "Despisers of those that are good," where, if I remember right, he admirably distinguishes the love of what is beautiful, and pleasant, and even useful, from the love of what is purely good; and though he so often exposes the character of the present times as to convince me, beyond a doubt, that his eyes were in a great measure opened to what was right, yet I feel confirmed in the belief that he had not attained to that clear, enlightened understanding which was the case with our early Friends, and which led them to such a decidedly spiritual life and conduct. I cannot admit the idea that a man led by the Spirit of God *in all things*, can so strongly uphold the outward forms and ordinances of religion as — does, throughout his work. One thing particularly struck me, his

reverence (if I may say so) for the Sabbath, as being much opposed to the doctrine of that continual, daily Sabbath, which it seems to me every real Christian is called to, and if faithful, like George Fox, does live in the actual enjoyment of. Perhaps he would admit the propriety of seeking such a Sabbath, but at least he lays too little stress on the one, and far too much on the other. The impression which rests on my mind is, that a still further and deeper work was wanting to the perfection of —, as a spiritual character; and that, seeing the sad state of things in our Society at the present time, and I am almost ready to say, the comparative excellence of many of *his* followers, it requires great watchfulness on our part, and a close and very firm adherence to our first principle of the constant and immediate influence of the Holy Spirit of Christ Jesus our Lord, to enable us to discern what is good from that which is evil; and that while we justly appreciate *all* that is of God, we may be preserved from being led astray by what has a plausible outside, but is deficient in any part of its internal structure. The more I see of deficiency and sinfulness all around me, the more desirous do I feel of so submitting to the redeeming and sanctifying power of Divine grace, as to be enabled to show, by my own conduct, my entire disunity with the evil around me, and my desire to be conformable to Christ in all

things, and to live and die solely to His glory and honour.

1st mo., 13th, 1836.—I by no means desire thee to be insensible to thy own deviations from the path of known duty, neither would I have thee cease to deplore these as cause of deep and needful humiliation; but let me remind thee, that whom the enemy cannot exalt above measure, he often endeavours unduly to depress; and when the mind is in a state of great weakness, he contrives almost to overwhelm it by continually representing its manifold transgressions to view, and thus renders it unfit to encounter fresh difficulties; whereas if, instead of yielding to these suggestions of Satan, the poor tried mind were to endeavour to forget itself, and simply and unreservedly to cast itself, with all its sins, at the feet of Jesus, and there patiently to wait His time and His will concerning it, I am persuaded that it would, indeed, be far better off; and in due time, and when the Great Master sees that the silver is thoroughly refined, when all our own attempts at holiness are gone, and self is laid low, then He will arise to take His own work out of the furnace; then He will impart such knowledge of ourselves and of his Divine will, as shall enable us to judge between flesh and spirit, and in Him pursue that which is pleasing in His sight. I think we are very apt to mistrust our Divine Saviour, and listen to the stranger's voice,

whereby we are involved in much darkness and perplexity, instead of learning that lesson of patience and nothingness, which is intended for us, and absolutely needful for the true followers and experienced soldiers of Christ.

12th mo., 8th, 1836.—I do like to participate with thee ; and I have lately been so permitted to experience that it is best for me to be often, as it were, in the depths, and that I really need much trial and temptation, in order to make and keep me humble, as I would wish to be, that I hope I can the better sympathise with others similarly circumstanced ; whilst at the same time I cannot say that I would desire for them a portion different from that which is allotted. Anything seems desirable, if it may but tend to deepen our dependence in, and increase our allegiance to Him who can alone support and strengthen us in the right use of those talents which He has committed to our care, and enable us to walk worthy of the vocation wherewith He has called us. And should we not very diligently seek for that Grace, that Light, and Life, by which only we can be prepared for, and duly enabled to discharge, the portion of labour, whether doing or suffering, learning or teaching, that is assigned us in that school wherein we are truly desirous of being found,—not nominal but real disciples of a crucified Lord. I do not write of these things lightly, but because they are very near and dear

to my heart, and because I feel deeply the importance of them, both for myself and others.

I have been much interested lately with an old manuscript book, containing, among other papers, a testimony of George Fox's, taken down in short-hand, and preached in a General Meeting of Friends, which, I think, beautifully sets forth the Truth, and the necessity of individual sanctification, which G. F. speaks of as having been made to *experience* before he went forth to preach to others. It is cheering, amid all the discouragements of the present day, to meet now and then with those who, however circumstanced and situated, have still the same end in view, and yet desire to "press towards the mark for the prize of our high calling." I greatly desire that you, as well as myself, may be of the blessed number that persevere even to the end.

6th mo., 21st, 1839.—I believe it is required of me, at the present time, to commit to writing some of those things which have deeply impressed my mind of late, in order that I may be reminded, in future seasons of perplexity and discouragement, how it has been with me, and that I have, as it were, solemnly covenanted with Almighty God, so that I have no right to plead excuses for disobedience to anything which may be required of me. I have been privileged latterly, more than I can here describe, not altogether with sensible gratifications

even of a spiritual nature ; but I have been permitted, through humiliations, trials, and perplexities, to see more clearly than had been generally my experience for many months previously. I have very earnestly desired that I might be enabled to know the way of the Lord, which I fear I have not walked in as I should have done, having been hindered by Satan's snares and devices, and tossed to and fro, so that I have at seasons been greatly cast down, and in imminent danger of making shipwreck of that faith of which, in early life, I was given to behold the beauty and the wisdom, in some good degree. But through infinite loving-kindness and tender mercy I have been again aroused to the peril of such a state, and I have been led fervently to implore, that I might be again favoured with that Light, which alone can enlighten my darkness, and lead me in the straight and narrow way that leadeth unto life. The night before last, and in meeting this morning, the covenant of the patriarch Jacob strongly impressed my mind, and I was led, I humbly hope not of myself, to beseech the Lord that spiritually I might adopt his language, that "if the Lord would be with me, if He would give me food to eat and raiment to put on, and if He would bring me again to his (my Heavenly Father's) house in peace, then He should be my God, and I would serve Him." May this be my living experience, and

may the Lord Jesus Christ look down with compassion upon and help, yea, enable me to persevere in that desire, which has thus pervaded my mind, that whatever it cost me, and whatever I suffered, I might be united unto Him by the purification of my soul from all the tin, and the dross, and the reprobate silver; that I might be offered up a whole burnt sacrifice unto Him, whose alone I desire to be, and whom to follow whithersoever He may be pleased to lead.

O my God, bind thou, I beseech thee, the sacrifice with the cords of holy fear and love to the horns of thy sacred altar; consider, I entreat Thee, my low estate, and be pleased to grant unto me renewed fervour and ability to wait at thy footstool for the intimations of thy will concerning me. Deliver me in thy own time and will from all my enemies. Cast down every high thing in me that would exalt itself against the knowledge of Thee, and bring every thought into captivity to the obedience of Christ, that thus Thou mayst be glorified and honoured through thy poor unworthy creature, who feels that she is wholly unworthy of the least of all thy blessings, but who longs to thank and praise Thee for thy great, thy unspeakable goodness. Accept, then, I beseech Thee, the thanksgiving which now clothes my heart, and enable me to testify the same by my conduct! Amen.

[This is the last memorandum M. G. appears

to have written ;—the following extracts from her letters are of a later date.]

5th mo., 4th, 1840.—I cannot express what I feel, and often, I believe, silence is best for us ; but it is an unspeakable consolation to know that there is One who sees and hears everything, to whom we may still apply as to a sure and safe Guide and Protector, and who still condescends to remember our weakness, and to help all those who come unto Him in faith and sincerity. Keep near to this invaluable source of help, for I am sure that nothing else will be sufficient for thee. No mortal discernment can enable thee to see thy own heart as it really is, and no human remedy can overcome the evil in it ; and without a strong and lively sense of our besetting sins and infirmities, it is useless for us to expect to overcome them. Patience, meekness, forbearance, gentleness, &c., united with Christian firmness and fortitude, are fruits of the Spirit, not at our command ; and it is only as we seek continually to abide at the feet of Jesus, that we can hope to learn of Him, what is so contrary to our selfish nature, and what the pride of man is so ready to spurn.

7th mo., 9th, 1840.—It seems to me that anything and everything which tends to subdue *self*, ought to be accepted with gratitude as a means of bringing us nearer to Christ. This union with Him, and consequent freedom from sin, is the grand point to keep in view, and may

we seek this with sufficient earnestness ; I do not mean in our own way and will, but may we be willing to lay aside every hindering thing, and wait diligently and patiently for Him, who alone can open the way for us, and enable us to walk in it. I write not in this way "as though I had already attained," but I hope I increasingly feel the importance of not deferring this great work, even that of sanctification, which we are assured is the will of God concerning us, and which God himself will condescend to carry on and accomplish in us, provided there is a yielding up our hearts unto Him, a leaving the direction of our ways wholly in his hands.

Though Christian society is cheering and very delightful, I find increasingly that he that would be perfect must learn to live independently of outward friends ; although he may thankfully receive such help as the true friends are enabled from time to time to impart : our sufficiency must be of our God, no inferior support will do for us—poor, weak, and altogether helpless creatures as we are.

2nd mo., 1841.—Instead of dwelling so much on the future, which may never be, seek to live one day at a time, and properly and faithfully discharge the duties of that day. Thy burden would then become lighter, and the peace and comfort such a line of conduct would procure thee, would amply compensate for the labour

required to maintain it. Remember, all have their proportion of trouble; and the more I see of human nature the more I am convinced that, in most cases, it is the unsubdued will and perverse inclinations that cause our various and varied trials. Let not the *activity*, however specious, of those around thee prevent *thee* from following the path of retirement, inwardness, and self-denial;—these are requisites to our spiritual well-being, and I think the more busy the scene we are engaged in, the more are these requisites needed.

5th mo., 24th, 1841.—I can and do feel for thee, in the loss of so dear a friend as our much-beloved Louisa; words are very inadequate to convey my feelings on this occasion, and silence is most congenial. Her departure leaves a blank which cannot be described; yet it is inexpressibly sweet to me to think of her as before the throne of grace, safely landed where no sorrow—no pain can enter. I love to dwell on her purified spirit, escaped from the shackles of mortality; but, truly, the heart feels that the departure of such dear ones loosens the tie to earth, and raises the earnest desire that a reunion may be permitted in the mansions of everlasting rest.

[In the same year she lost her beloved father, an event she keenly felt, but which she bore with much Christian resignation. From this time Maria became increasingly the companion

and support of her surviving parent, to whose health and comfort she devoted much of her time and attention. After giving some particulars of his decease and the interment, she says :]

—Oh! that we may never forget what has passed, but that the late recent occurrences may afresh animate and excite us to “lay aside every weight, and the sin that doth so easily beset us,” &c. Alas! I fear greatly for myself; my heart is so far from that state of watchfulness and deep humility which would keep me in my right place, that I have much cause for self-abasement and repentance. Pray for me, my dear friend, that I may be favoured with an increase of these heavenly virtues.

9th mo., 1841.—To stand loose to every earthly tie, however attractive and however dear, is a difficult lesson, but one highly needful to be learnt, and I think we ought to be thankful for such dispensations as tend to teach it us. Nor do we really lose anything of true enjoyment by this subjection of self; on the contrary, we realise a portion of happiness, even from outward sources, abundantly more delightful than that which any selfish gratification can produce.

23rd.—Our Quarterly Meeting was a truly impressive one, such an one as it has not often been my lot to attend. Dear S. Grubb had much to communicate, both to the careless and lukewarm, and also to the living

remnant in our Q. M. These she addressed in an encouraging manner, desiring for them that, like Jacob of old, they might wrestle through the whole night-season ; for such a season was permitted to the children of God, in which, were they faithful, God in his own time, not in theirs, would arise for their deliverance ; and these would be made as princes and nobles in the church, a blessing in their respective situations, both in little meetings and in large ones, and in our general assemblies. S. G. dwelt much on the necessity of watchfulness, and of maintaining that spiritual mindedness which brought life, and the want of which out of meetings occasioned so much death in them, and absence of that life and power which formerly attended these opportunities. But I cannot tell thee half of her communication. Thou knowest that often what makes the deepest impression at such times, is incommunicable afterwards. S. G. seemed full of love to us, though *close* to some, and very earnest that we might, through obedience to the Heavenly teachings, come out from the many darkening and hindering things of the world. In regard to the decorations of our houses, and our personal attire, she spoke very beautifully, not as though she would condemn these things as wrong in themselves, but on account of their dangerous tendencies. “ I am not for precision,” she said, “ but I do know that those who profess Christ are called upon to

acknowledge Him in appearance ;” and again she entreated us to “ come out from the vanities which are now so generally to be met with in our Society.” S. G. also addressed the children present in a very sweet manner, relating one or two accounts of children she had known, and telling them they could never experience preservation from that which made them unhappy, unless they listened to the voice of their Saviour within, who died for them, &c. Her language was so simple and clear that I think she must have been understood, and it was noticed that there were many children present. In the second meeting S. G. addressed us on that verse in the Psalms—that “ our daughters may be as corner stones,” &c., querying — “ what need hinder us from becoming such ?”—that corner stones were meant to bear considerable weight in the building ; that she believed such were intended to be in this section of the church, which the Lord had gathered out of the customs of the world,—that though some of our acquaintance might bear a forced polish, this need not prevent us from obtaining the true, &c.

9th mo., 29th, 1842.—I believe we ought not to look improperly to any creature ; let us benefit by their example, in so far as it assimilates with our Great Pattern, but let us look neither to one nor another, so as in any measure to take His place who ought to be our Leader and Teacher in all things. We may get into

trouble and bewilder ourselves by clinging to the creature, but we are ever safe when abiding humbly at the footstool of our Great High Priest, who knows what is needful for us, and will supply our every want, so long as we are faithful. Let us then be very careful to regard the creatures only in Him, and then we shall be given to see what use it is allowable to make of them.

2nd mo., 1843.—The contents of thy letter were very interesting, though I have but little time to reply to them. I can but rejoice thou art so sensible of thy lonely situation, and earnestly desire thou mayest be so preserved in thy allotted place as to maintain the standard of truth unlowered in the eyes of others, whether they receive or reject it. I very earnestly desire thy advancement in the best sense, and that strength may from time to time be granted, to do that which appears to be thy duty. Though the advice of friends is sometimes very useful, it may be best for us at seasons to know a want of all outward assistance, that so we may be brought to feel our dependence upon the alone sufficient Helper of his people, and thus experience an abiding, as at His footstool, a place both of refuge and safety.

—I can but mourn when I look around and see the difference between our state as a people *now*, and at the time when so many joined us by conviction, in the early days, I mean, of our

Society. We seem so impure, so mixed up with the world, in one way or another, that we are incapable of giving to such individuals as may be led to seek acquaintance with us and our principles, that help, counsel and caution which is best calculated for their condition, and at the same time withholding all other.

2nd mo., 1844.—There is great safety in waiting, where darkness or uncertainty obscures the prospect; and when this is the case the mists often disperse, and light manifests itself to our humble admiration and instruction. It matters very little where we spend the few years of our earthly pilgrimage, so that we may be permitted to know our right allotment, and improve the circumstances attending it aright. I only desire that I may be enabled so to run as to obtain the prize immortal.

When religion is treated in a manner and spirit according with its sacred nature, both in writing and conversation, I think it is very delightful and profitable; but the more I see of society in general, the more forcibly does the necessity of these essentials strike me, in order to the benefit of such intercourse. Religion is no light thing, and I think it requires great care that we do not treat it in this way, or suffer ourselves to be carried away beyond what is right, when we are in our own eyes advocating the truth.

[About this time dear Maria undertook the

charge of a few pupils, an office for which she was peculiarly qualified, though she deeply felt her own insufficiency, as appears by some of the following extracts.]

8th mo., 25th, 1844.—I am now settled in comfortably to my school duties, and long to be enabled to perform them acceptably in the Divine sight; not looking to or regarding human estimation, but keeping a single eye to the great and good Master, who knows that amid all my shortcomings and departures from Him, it is my earnest desire to walk before Him in sincerity and truth. I feel that I have very much to learn, but I know it is said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you."

How can we live without immediate nourishment from the Source of Life, and how can we direct the attention of our tender charge to seek for the efficacy of that which we have not ourselves proved? We ought to live above the world and its pursuits, as humble dependents at Wisdom's gate for the food, the daily bread, that may be there dispensed to us. I feel, while I write, what need I have of a more habitual application of this precept; but, poor and unworthy as I am, I can invite others to come and taste for themselves the blessing attendant on the endeavour thus to walk in the way, which I believe to be the only way to rest and peace. I have found religious retirement more advantageous than any other exercise.

4th mo., 1845.—Surely we need to be very careful that, whilst laudably endeavouring to obtain things “honest in the sight of all men,” we suffer not forgetfulness or apathy concerning the “one thing needful” to creep over us, and thus prevent us from advancing in our heavenward journey; so that we shall by-and-by find we have made the miserable exchange of heavenly for earthly treasure, to our inexpressible loss.

1845.—I fully unite in thy remarks relative to the attainment of that indispensable clothing of humility, without which the Christian cannot properly be called such. I was reading to-day Job Scott’s description of, or rather longings after it (do refer to it, p. 33, old edition), it is very beautiful. J. S. says, “Let it be the first and last in the catalogue of my requests;” and, truly, it matters not by what means we are taught, so that the end is graciously accomplished, the lesson learnt, the requisite made ours. Then we are enabled to rejoice in those things which have afforded us the most suffering and proved most trying to the creaturely part.

In regard to children, I really believe that their untoward wills and rebellions are often in mercy permitted to manifest themselves for the sake of their instructors. I can feelingly acknowledge, that I have been taught many a lesson this way; and I know nothing more calculated to overcome and keep down anything like self-complacency or pride, at what

may appear the success attending our endeavours for their good, than the occasional out-breaking of evil propensities, which perhaps we had fondly hoped were pretty much overcome, just when we most desire obedience and respect.

I can assure thee I have abundance to prove me in this way; and though I did send thee some bright accounts in my last, do not for one moment imagine I have other than many thorns and crosses before me, amply sufficient to show me constantly what a poor, weak creature I am; and how insufficient for the task before me, without the condescending care and assistance of that Saviour who commanded Peter to feed his lambs, and who still regards the earnest petitions and desires of those who in His will, not their own, are desirous of obeying this Divine injunction, though in the midst of weakness and inability.

[With reference to a friend for whom she felt much solicitude, she thus writes:—]

It is a hard thing for flesh and blood to submit to the cross, and long before the mind is wholly given up to follow its Divine Leader; the things of time interfere in some way or other, and prevent the things of God from claiming that attention which they demand, if the soul would make rapid progress in her onward journey. But when we are willing to cast everything from us but the one thing needful,

then indeed we do advance towards the heavenly city.

I feel truly that the work of purification is an awful one, and that no power but that of Omnipotence can accomplish it, or can enable the poor vessel to abide the heat absolutely needful to the fulfilment of the process. I cannot say much more—quietness and silence are best for me at present; may I be really humbled, and kept so, and be enabled to submit to all the turnings and overturnings of the Lord's holy hand, that so the end graciously designed thereby may be effected.

Tenby, 7th mo., 10th, 1845.—The longer I live the more thoroughly do I see the instability and insufficiency of earthly things, their emptiness, and the necessity of seeking, and through Divine mercy obtaining, an abiding resting-place in Jesus. I feel it a privilege to be removed for a short time from the scene of my duties, that I may, as it were, rest awhile, and endeavour to renew my confidence and strength in the unfailing arm of power; for indeed I feel it to be highly needful for me to grow in the root of Divine life, if I dare attempt to instruct others therein; and I have much to learn, dear, but thou knowest I desire to shrink not from any suffering, however severe, so that the earnest longing and desire of my soul may be satisfied, even that I may be made just what the Lord would have me to be. I covet this

blessing as being indeed the one chief good, the only thing worth seeking for. I am often humbled under a sense of my shortcomings, and great want of the Christian's garment of true humility; but I am sometimes enabled to believe that He who has begun the work will not leave it till it be accomplished in righteousness; and thus I cling to Him, though sensible that to me "belong only blushing and confusion of face."

A SHORT ACCOUNT,

&c., &c.

A FEW months after the death of Maria, her elder sister, Martha, was attacked by severe illness, and after some weeks of suffering was released from all her trials, and called, we reverently believe, to rejoin those beloved members of her family who were gone before, to a brighter and better state of being, and to unite with them in celebrating the praises of Him, who had redeemed her through much tribulation. She had nursed and watched over the dear sister, to whom she was so quickly reunited, from her early infancy, with almost maternal solicitude; and the interest she felt, through advancing life, for her spiritual and temporal well-being, nothing but death could extinguish.

Martha Gundry was born the 3rd of 6th month, 1801. She early displayed an energy of character and sprightliness of manner that endeared her to her young friends, made her

the delight of the social circle, and promised in maturer age to render her a bright and useful character in society. But the snares and temptations to which these qualities also rendered her peculiarly liable, were mercifully overruled for her eternal good, by the chastening hand of Him who correcteth in mercy ; her natural flow of spirits was checked—her health became delicate—and she was thus led to apply her heart unto wisdom, and to look to the only source from whence enduring happiness can spring. That such were her own feelings is confirmed by the following remarks, made during the early part of her illness.

She said she naturally possessed a very high spirit, but she believed her want of health had been a great blessing to her ; at the same time she remarked, that before she was two-and-twenty, she had received a very sweet assurance that all her sins had been forgiven her ; adding, that although she had not so constantly acted up to what she knew to be right, as she should have done, yet as it had been her chief endeavour to do so, she believed that all her iniquities were forgiven. When very young, she showed great tenderness of conscience, which may be best exemplified by her own words to a kind attendant during her illness. “Dost thou know that when I was a little girl I remember telling an untruth, and I almost told a second ; and thou canst not think how unhappy it made

me. I felt miserable ! I used to go up stairs and weep, and thou canst not think what it cost me." Upon its being remarked to her, in reply,—“ I suppose no one knew what was passing in your mind ;” dear M. said, with a look of earnestness,—“ Oh no, but I had a kind heavenly Father to go to. After a time I felt comfortable, but in other ways I have erred since then.”

To the frequent and distressing headaches to which from a child she had been liable, may be mainly attributed the extreme retiredness and diffidence of her disposition, which was carried to a painful extent ; inducing her frequently to withdraw from the company of her friends, which caused her to be little known, except to her closest connexions, during a considerable part of her life, and also disqualified her from any great amount of exertion ; but selfish indolence was very far removed from her practice, and the desire to assist others often induced her to use considerable effort ; and she rendered valuable assistance to her sisters, in the care of their little families. She was particularly fond of young children, often taking them walks, and rendered these rambles very interesting to them, by pointing out and drawing the attention of their infant minds to the ever-varying beauties of nature, of which she was herself an attentive observer. In the family circle she was the dutiful daughter, and the kind and truly

affectionate sister. To the poor, she was the firm and faithful friend ; she would not only visit their cottages, and give them advice suited to their conditions, but she was liberal to the indigent, denying herself many reasonable indulgences, that she might supply their wants ; in her charity she was free from ostentation, carefully attending to the injunction,—“ Let not thy left hand know what thy right hand doeth.”

The loss of her beloved mother and sister Maria, under peculiarly affecting circumstances,—they being removed by fever within four days of each other,—proved a great shock to her tenderly affectionate feelings : but the conviction that they had entered into their heavenly rest supported her in Christian resignation ; and during the subsequent trials attendant upon leaving the home of her childhood, she showed a strength of mind, and a disposition to exert herself for the sake of others, to a degree of which those who best knew her had scarcely supposed her capable. Though she continued at seasons most acutely to feel these afflictive dispensations, yet they produced a very different effect upon her sensitive mind from what might have been anticipated ; and during the few short months that preceded her own removal, a striking change was apparent ; she was strengthened to rise above the pressure of affliction, and before leaving for ever the endearments of life, was permitted more enjoyment in them,

than had long been her portion. This brief period of her sojourn below was unusually bright, and we cannot doubt that, even then, her spirit was at times animated by the prospect of the glorious change which so soon awaited her ; and a sweet and consoling impression is left on the minds of her near relatives, to many of whom she paid a short and, as it now appears, a farewell visit, during which her cheerful interest in the things around her, her kind and affectionate, yet serious manners, increasingly endeared her to them.

Shortly after her return home, illness of a decidedly inflammatory nature appeared, and she soon became quite confined to her bed ; for the few remaining weeks of her life her sufferings were at times great, both from the nature of the disease, and the remedies deemed needful ; yet she was enabled to bear them with great sweetness and resignation, often remarking how light her sufferings were, they were not worth mentioning. For a time it is believed that she entertained some expectation of her recovery, but, as her illness increased, her spirits were at times considerably depressed, from the anticipated trial of parting from her beloved sisters, to whom she said she never felt more closely attached ; at one time remarking, “ No one can tell what it has cost me to give you all up ;” but resignation to this trial was mercifully granted her, and with it a clear sense of her

own acceptance, through the love and mediation of the dear Redeemer. Thus all doubts and fears were removed from her mind, and such a state of peaceful serenity was attained, that it was truly a pleasure to wait upon and be with her; for she was full of love to all around her, and grateful for those little attentions which contributed to her comfort.

4th mo., 19th.—On a sister's delivering a message from a poor neighbour, and telling her that she particularly inquired as to her state of mind, adding, "I informed her I thought thou felt generally peaceful, was that correct?" Dear Martha replied, "I think I have generally felt so;" and on its being remarked, "What a comfort, at such a time, to have only bodily pain to contend with," she answered with energy,—
 "Indeed it is; I know not what I should do if I had distress of mind as well; I am such a poor one to bear pain of any kind;"—soon after adding, "It is a great favour to feel tenderness of mind, but I do not feel so much of it as I could wish." After a night of great suffering, she said, "But I had such a very sweet passage of Scripture present with me all the time, and my dear Saviour's presence so sustained me, that pain seemed sweet to me—every pain was made easy." On her sister's inquiring what passage had so comforted her, she hesitated to tell her, remarking it was almost too sweet to take to herself; she did not like to repeat it—

it was the 10th v. of 3rd ch. of Rev., "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation." After expressing her belief that she should not recover from this illness, and that she had thought the last evening she was down stairs it would be the last time, she added, "When dearest Maria breathed her last, gave one sigh, and all was over, I felt something like a murmur—no, it was not a murmur—and then such a sweet thought came across my mind,—‘Thou shalt not be long after;’—and from that time the future has always appeared peculiarly uncertain, wherever I have been it has seemed involved in obscurity." On observing the servant reading by her bedside, she inquired what it was, and on being told, she said that it was a good book, but the Bible was the book she liked best, and advised her to read it diligently.

On one occasion, dear Martha remarked to her nurse, when she returned to her room in the night, after a short absence, that she had passed an uncomfortable time; that she believed Satan had been permitted to try her, but he was not allowed to come near her. She afterwards related to one of her sisters the impressive dream she had had, which had very much strengthened her faith. She imagined that one was wrestling with her nearly all the night, which seemed long, but she was sensible help

was near, and her enemy could not overcome her; at last the attempt was made to divide the joints in her back, which put her to great suffering, so that under a sense of extreme torture she cried out, "O! I cannot bear this longer." Then the Lamb of God stood by, and took her in His arms, and rescued her, and she felt such sweet peace as nothing could describe;—she added, that she had never before been granted so full an assurance of preservation.

4th mo., 30th.—In reply to a question from her Aunt Capper, the dear invalid said, "I have not walked so near to God as I ought to have done, but he sent his fatherly rod and corrected me, and now I feel that He has forgiven all my backslidings." A hope being expressed that her confidence might be unshaken to the last, she said, "I cannot doubt it; I can trust Him; He will make my dying bed easy;" repeating to another friend those sweet lines:—

"Jesus can make a dying bed
 Feel soft as downy pillows are,
 Whilst on His breast I lean my head,
 And breathe my life out calmly there."

After one of her sisters had been endeavouring to make her more comfortable, and when inquiring if she felt in pain now, she looked at her with earnestness, saying, "What else can I expect?—but what a comfort that the mind is easy; I have been very comfortable in my mind, almost from the beginning of this illness." So

entirely was all fear of passing through the dark valley removed, that an attendant, much struck with it, remarked, "I cannot tell how it is that you can view death with so much composure, I always shrink from it;" which drew from dear M. some pertinent advice on the subject of reading the Bible daily, accompanied with earnest prayer; assuring her, if such were her practice, she could not fail to have her confidence renewed, and in time the fear of death would be taken away; adding, "We allow ourselves to be too much engaged with the things of the world through the day, so that when we come to our book in the evening, we cannot feel prepared to enjoy and profit by it. I always used to read a portion in the Scriptures before going down stairs, but then I often returned to them during the day besides, and have found much comfort from the practice." In one instance, when the same kind nurse termed hers a bed of affliction, she quickly said, "Thou mayst call it a bed of affliction, but I call it a bed of blessings; I feel that all my afflictions have been blessed to me." She much valued the company of her friends, and frequently expressed the affectionate interest she felt for her absent brothers and sisters, deriving much satisfaction from their kind occasional visits to her. She generally wished to see her dear Uncle and Aunt Gundry, when she knew they were in the house. In one of the last interviews with the

former, after a time of solemn silence, her uncle repeated the verse, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," expressing his belief that such was *her* favoured experience, to which she fully assented. After a sister had repeated a hymn to her, and remarked upon the advantages sometimes derived from a long illness, Martha looked at her with great sweetness, and said, "I think we should have no will about it, no will of our own." Calling her to her, a little after, she said, "I have just remembered a few lines, with which I was much impressed, many years ago, and which will do for thee, dear, I think :—

" Self-denial is my daily meat,
Prayer is my daily bread,
When from either I depart,
Oh how shall I be fed ? "

5th mo., 11th.—After a very distressing night, in which best help had been near for her support, it was remarked to her, that the Saviour did indeed fulfil his own gracious promise, "I will never leave thee nor forsake thee ;" and also, "I will make all thy bed in thy sickness." "Yes," she rejoined, "I never thought He would forsake me, and He has not ;" and a little after, "Precious Lamb of God ! how light are my sufferings when compared with His ; they are not worthy to be named." Three days before her close, her hands being clasped,

and her eyes raised upwards, she prayed as follows :—" O ! dear Father, thou knowest that we have been a family of love on earth, grant that we may be a family of love in heaven. Thou knowest that from my early days I have desired above all things to serve thee, but many have been my backslidings, chiefly from an unwillingness to take up my daily cross. O ! heavenly Father, grant me an entrance into thy kingdom ; I believe thou hast forgiven all my backslidings, through the mercy of the dear Lamb that was slain as a ransom : "—here her voice became too inarticulate to be understood, but more escaped her lips.

Sixth day, 22nd.—After passing a very restless and trying night, she revived in the morning, and appeared much comforted by having two of the last chapters of Revelation read to her ; and upon a sister remarking to her, that she was about to enter upon the happiness there so beautifully described, dear Martha, as though enjoying a lively foretaste of the blissful state of the redeemed, exclaimed, " How glorious, inexpressibly glorious, too glorious for my feeble powers to contemplate ! " The expression of her countenance was almost heavenly, like one absorbed with the beatific prospect, and only waiting to hear the summons, " Enter thou into the joy of thy Lord." A short revival took place after this, in which she was once more able to attend to what was passing around her,

and to give clear directions for sending small mementoes to some of her absent nephews and nieces. She afterwards repeated the following hymn, and requested that a copy might be taken of it and sent to a person in affliction, as a last remembrance of her ; with the assurance that she knew and felt every word of it, dwelling most upon the last stanza but one.

LOVEST THOU ME ?

Hark, my soul ! it is the Lord ;
 'Tis thy Saviour—hear His word ;
 Jesus speaks, and speaks to thee :
 “ Say, poor sinner, lov'st thou me ?

I delivered thee when bound,
 And, when bleeding, healed thy wound ;
 Sought thee wandering, set thee right,
 Turned thy darkness into light.

Can a woman's tender care
 Cease towards the child she bare ?
 Yes, she may forgetful be,
 Yet will I remember thee.

Mine is an unchanging love,
 Higher than the heights above,
 Deeper than the depths beneath,
 Free and faithful, strong as death.

Thou shalt see my glory soon,
 When the work of grace is done ;
 Partner of my throne shalt be,
 Say, poor sinner, lov'st thou me ? ”

Lord, it is my chief complaint,
 That my love is weak and faint ;
 Yet I love Thee, and adore,
 O for grace to love Thee more !

Soon after this she sank into a sweet slumber, which continued with little intermission till the following morning, when she became much convulsed, which was very affecting to those who witnessed it; but they were comforted in believing that according to her impressive dream,—“help was indeed near,” and that she was mercifully supported, and spared the full consciousness of what she was passing through. About noon on first day, the 24th of 5th month, 1846, she quietly breathed her last, aged forty-five years.

In bringing to a close this short account of two dear members of the family circle, it may not be inappropriate to add a few words respecting their beloved parents, to whose pious and exemplary care may be attributed not only much of their preservation from evil, but of their progress in “the ways of wisdom:” for while we fully and thankfully acknowledge that it was by the power of “Divine grace they were what they were;” yet it is believed that a blessing from above often eminently rests on the watchful care of those parents who are concerned, not only by precept but example, to lead their tender charge in the path of Christian self-denial.

Our dear parents were very solicitous to train their children from early age in habits of industry, self-restraint, and filial obedience; and

we believe it may truly be said of them that they were pre-eminently desirous that their beloved offspring should be early prepared to take upon them the yoke of Christ, and to manifest their subjection to the regulating power of truth by a consistent conduct in the world.

They were very exemplary in their own attendance of meetings, both for worship and discipline, and accustomed their children to diligence therein. They also endeavoured to make them acquainted with the distinguishing principles of our Society, both by conversation and by reading with them the valuable works of many of our members, particularly those of our early predecessors.

They were ever ready to welcome and entertain their friends in a truly kind and hospitable manner, and esteemed it an especial privilege to receive those Gospel messengers whose religious duty led them to their neighbourhood.

Our dear father was removed from us after a short illness, closing a useful life in much peace and serenity of mind, and with very little bodily suffering. His affectionate partner survived him but a few years, and the following extract from a letter to one of her sons, written about a month before her decease, demonstrates that her religious care for her children continued to the last, and may not inappropriately close these Memoirs.

“I feel a poor thing, not worthy of the least

of the many mercies bestowed upon me ; yet I think I can say I love the good, and have no other wish for myself, and dear children, than that we may so live as that, when this pilgrimage is ended, we may be favoured with a well-grounded hope of an admittance into one of the many mansions in our Heavenly Father's house, where the inhabitants of even the very lowest are completely happy."

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